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186* 668 who, in their turn, will subsequently become your strength and your buckler'.

The Pravoslav *mystique* of the Slavophiles and the revolutionary thesis of Bakunin coincided on two points—faith in the future of the Slavonic peoples, and the expectation of a European order in which no nation should feel humiliated or injured. Transplanted to the domain of international life, this was that 'eternal search for integral justice' in which M. Raoul Labry so pertinently saw the dominating feature of the Russian spirit, with its belief in miracles and 'the totalitarian exigencies which it owes to its long religious education and to the régime under which it has developed'.

The immediate aim of the theoreticians of the Slavophile school was to apply Russian solutions to the problems of their national life. That is why the question of the emancipation of the serfs was studied by Youri Samarin, one of the leaders of this school.

[668] In 1867, in the midst of the enthusiasm aroused by this reform, the Congress of Moscow, which marked the climax of Russian Slavophilia, took place. In actual fact, it was less a Congress than a friendly gathering, sponsored by the Moscow Society for Natural Sciences. Eighty delegates of the Slavonic peoples accepted the organisers' invitation: there were Czechs, Serbs, Croats, Bulgars, Slovaks, and Russo-Galicians. The Poles, still suffering from the 1863 repression, had stayed away. The delegates were received at Tsarskoy Selo. The Russian historian, Pogodin, made a speech in which he expressed the hope that the meeting might be the starting-point of an era of regular contacts between all the Slavs. It was decided to hold a biennial Congress, in a town to be selected in advance, with a view to discussing the various problems of mutual interest to Slavs; to found a publishing company, to knit closer the intellectual bonds between the Slavonic peoples; and to set up in Moscow a permanent committee to act as a link between Slavonic organisations.

[741] This programme remained a dead letter, except for a few philanthropic institutions, which contributed to give to Russian Slavophilia the character of 'help' rather than of real mutual aid. At the Congress, one speaker had proposed the adoption of Russian as the inter-Slav language. He was snubbed. The